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## REVIEWS AND NOTICES OF BOOKS.

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### ORIENTAL ARCHÆOLOGY.

J. NORMAN LOCKYER. *The Dawn of Astronomy.* A Study of the Temple Worship and Mythology of the Ancient Egyptians. 8vo., pp. xvi, 432. Macmillan & Co., New York. 1894.

This is certainly a stirring volume. It is speculative, but speculation of a kind which promises fruitful results. It is the introduction into archæological research of a new point of view, in which astronomical considerations are given great weight in the determination of the age, purpose and history of Egyptian temples and temple-worship. It has, of course, long been known that Egyptian temples were oriented and that Egyptian worship was originally connected with the sun and stars; but now for the first time has the orientation of temples received systematic attention and been made to throw light upon the entire field of Egyptian worship and mythology. It now appears that the great variety in the orientation of Egyptian temples as well as of other ancient sacred edifices, is due not to symmetrophobia, but to solar and siderial considerations; that certain temples like that at Erment, the Memnonium at Thebes, several at Karnak, as well as the Temple of the Sun at Pekin and the Druid remains at Stonehenge, are oriented with reference to the summer or winter solstice, and hence may be designated solar *solstitial* temples; others at Memphis, Sais and Tanis, as well as at Jerusalem, Baalbek and Palmyra, are oriented with reference to the sun at the equinox, and hence are called solar *equinoctial* temples; a third and very large class of temples are oriented, not with reference to the sun, in fact the sun never enters them, but they are oriented with reference to specific stars, and hence are called *stellar* temples. That stars were observed in the alignment of temples in Egypt is evident from the inscriptions concerning the building of temples at Denderah and Edfû. These inscriptions are important enough to be quoted here. The first reads: "The living god, the magnificent son of Asti [a name of Thoth], nourished by the sublime goddess in the temple, the sovereign of the country, stretches the rope in joy. With his glance toward the *āk* [the middle?] of the Bull's Thigh constellation, he

establishes the temple-house of the mistress of Denderah, as took place there before." At another place the king says: "Looking to the sky at the course of the rising stars [and] recognizing the *āk* of the Bull's Thigh constellation, I establish the corners of the temple of her Majesty." The Bull's Thigh is identified as the Great Bear, and is again the constellation observed in laying the foundation stone of the temple of Edfū. The inscription here reads: "I have grasped the wooden peg and the handle of the club; I hold the rope with Sesheta; my glance follows the course of the stars; my eye is on Mesxet [that is, the 'Bull's Thigh constellation,' or Great Bear]; (mine is the part of time of the number of the hour-clock); I establish the corners of thy house of God." And in another place: "I have grasped the wooden peg; I hold the handle of the club; I grasp the cord with Sesheta; I cast my face towards the course of the rising constellations; I let my glance enter the constellation of the Great Bear (the part of my time stands in the place of his hour-clock); I establish the four corners of thy temple." From this point of view the orientation of a large number of temples is noted and classified with reference to specific stars. This leads to a distinction which must be drawn between the cult of northern as opposed to southern stars. "In short, in Lower Egypt the temples are pointed to rising stars near the north point of the horizon, or setting north of west. In Upper Egypt we deal chiefly with temples directed to stars rising in the southeast or setting low in the southwest."

The wide bearings of this study will be evident from a perusal of this volume, even though we may not be able to follow the author to the full extent to which he drives the new point of view. It throws new light upon the ceremonials of not only Egyptian but ancient ritual in general, by enabling us to appreciate the effect of the priesthood upon the people by the arrangement of their temples in such a manner that rays of the sun or of particular and bright stars should be carried through a long succession of pylons or doorways so as to illuminate the inner sanctuary once a year. It revivifies mythology by the identification of divinities with particular phases of the sun or stars and explaining the myths which arise from their interaction. And, when the subject is studied in its wider aspects, we may see here an index, more or less reliable, of the inter-relation of different star-worshipping races, and thus be led to a reconstruction of ancient history.

It is an interesting substantiation of the value of the study, that Penrose (*JOURNAL*, VIII, 257) has followed the same line of investigation concerning the temples of Greece, and that similar orientation of tem-

ples has survived throughout the Christian era. Nevertheless we cannot go so far as to wish, with Mr. Lockyer, that astronomers and archæologists were interchangeable terms. So complex is the evolution of civilization, that no one line of investigation is likely to give us the final word as to the chronological series of ancient monuments. Students of history, of mythology, of language and of art, must all be united in the result. The tabular forms and chronological sequences which astronomers are now presenting, though formulated under the inspiration of mathematical and exact method, are nevertheless as yet only hypotheses requiring verification from other sources.

ALLAN MARQUAND.

MAX OHNEFASCH-RICHTER.—*Kypros, the Bible and Homer*. Oriental civilization, art and religion in ancient times. Elucidated by the author's own researches and excavations during twelve years' work in Cyprus. 2 vols. 4to, pp. ix, 530; plates ccxviii. Asher & Co., London, 1893.

This work is a veritable corpus for the illustration of Cypriote antiquities. It may not portray as fine a series of monuments as those described in the unfinished Descriptive Atlas of the Cesnola collection, but it will be more useful to the archæologist, for it is the result of labors conducted in a more systematic and scientific manner. One has merely to turn over the pages of either volume to be impressed with the prodigious labor of the indefatigable excavator and recorder.

Perhaps the best method of setting before our readers the scope of the work will be to publish a table of its contents. This we do the more willingly since the book itself, though provided with an excellent geographical and general index, is unaccompanied by a table of contents. We retain the author's varied spelling of proper names and use of capital letters.

Chapter 1. Ancient Places of Worship in Cyprus.

Chapter 2: Tree Worship and the Transition to Anthropomorphic Image Worship.

I. The Holy Tree on Cyprian antiquities.

1. In the Pre-Græco-Phœnician copper-bronze period.
2. Tree Worship in the Græco-Phœnician iron period down to Roman times.

II. Kyprian Tree Worship and Tree Ornament compared with those of other Eastern Countries.

1. Hissarlik and Kypros.
2. Mykenæ and Kypros.
3. Representations of trees, holy and profane, in Egypt and Cyprus.